

return to Mollie W. after proof.

M 2201

Group II.

Monday 22 January 1973
Barn

Must Remain in
Transcription Room

MR. NYLAND: So, Monday. If you want to, we have~~x~~ a meeting on Wednesday, ^{and} also Friday. I do not know as yet about Saturday. You see, it's very sad, you might say, ^{This} morning Georgie Nishimura and Lotus had a car accident somewhere near Middletown and Lotus was all right but Georgie got hurt. He was taken to a hospital, where he is at the present time. His hip was dislocated and it turned out also that his hip is fractured. Besides that, his wrist, right wrist, is now in a splint and his ankle is in a cast. Internally, thank God, it seems to be all right, but he will be laid up for quite some time and it will take maybe two months before he can really walk again. He has to rest. And that's why I say I don't know what will happen on Saturday. We'll see. I do not know much about the accident. Another car was involved and a young boy or a young man 18 years old was driving it and he was killed. It was a serious accident and some of you may have heard it over the radio, even.

It reminded me a little bit of the last year of Gurdjieff's life. He had an accident coming out of a road and another car hit him. It bruised him up a great deal but the other man also died. And the remark that Gurdjieff made was, "You see, one of us had to die." It's that kind of a strange thing that affects one every once in a while. Things do happen in life - sometimes you can see it coming, sometimes it's quite all of a sudden, like Lyndon Johnson dying today, unexpected because he was seemingly in good health although he had had several heart attacks, and he died before they could get him to a hospital. That's an event that was too sudden, you might say. Other events take a long time - they seem to simmer; all of a sudden they appear. And then one has to make up one's mind. You have to come to a conclusion, what will I do, or, what is it that is affecting me then, and to what extent can I take it? And many times you cannot take it, particularly when it hurts, or when there are things involved which you don't understand; nevertheless there they are, like an earthquake all of a sudden, and many people die. For what? And what is this kind of a natural law to which all of us are subject, not knowing when and of course hoping that it won't strike us - and still, it might, and who knows when. And how can one actually be prepared for such events? How can you walk with accidents on your sleep, as it were,

to be cognizant that at any one time ~~xxxxxxxxxxxxxxxxxxxx~~ certain things can happen which do require your attention because you have to face them. You just cannot get out of their way. And obviously they are meant for you, otherwise you wouldn't be there to experience it. And whatever that meaning may be, it's always a question how can I be prepared for almost ^{an} any kind of accidental event happening to me so that then in preparing, I will know what to do, or what to say, or how to take it and what will be the action necessary as a consequence of that kind of experience.) ~~No paragraph~~

W You see how far we are from consciousness and being alive to all possibilities which might at any one time happen, and already be so prepared that we know what to do, even, ~~that~~ I would say, that an accident is not even a surprise.

It's difficult to draw conclusions even from that, because not only that we are limited and that the totality of experiences here on this Earth and because of that not knowing what might be experiences of other people, and a great many experiences which are hidden and which will happen to us in time as we live. In thinking about all such possibilities, many of the experiences you try to imagine. Several of them you don't wish to happen. Many times then even you pray for it, that you ~~won't~~ ^{wouldn't} be there so that you won't be hit. And where is that kind of a law which we call of course accidental from our standpoint and how can we reach a higher level where such events can be placed in a certain relationship to a cause, and knowing the cause then, one can expect certain things to happen which at the present time of course we don't know about.) How can one live that way? Or, take it the other way. If one has lived through it, can one profit for the future? Can one take from such an experience a certain amount of material to be taken within oneself to be digested to the full so that we become less vulnerable and have, as it were, a protection. And maybe a similar thing might happen again, or something that is analogous to it, and then by recalling the past experience, one's attitude can actually be - I recall it more pure, because the reason we don't know what to do, is that we are confused about many different possibilities which seem to be possible, or at least which are to be noticed and one has to think about it. And in such cases you start to weigh one direction with another direction, and you do the best with your mind, and if you have feeling about it, you try to use that as an auxiliary as if you want to come to battle and fight it out, like in the Bhagavad Gita. That was a fight, a fight for survival, a fight for

maintaining inner life.

Our attitude in daily life has to be much more wishing to protect that which is essential, and of course, for that reason, we cannot afford to live too much on the surface. And the division between how much energy should go in one direction or the other depends entirely on one's wish, again I say for growth, but it is really to become less vulnerable, to become such that the different things which do affect one and must affect one because they are given for that purpose, can be immediately understood or at least placed. And then for that reason one is not affected as much and can keep one's head above water and then will say, "It is all right. I accept all of that, and I know now what I should do."

Can you imagine Work helping you for that purpose? Can you see that if one lives more monsciously, and in the conscience has a certain measure for any form of emotional energy, that then there is immediately the possibility that something comes to the foreground with a great deal of authority so that you then can rely on whatever you think and whatever you feel and you can be assured that at least all different aspects of such a case have been considered. It's so necessary to see how the necessity of Work gradually becomes ~~apparent~~ more and more apparent, when the conditions of the Earth and when the conditions among us, the conditions of mankind as a whole and the conditions created by a group all seem to point to certain things that have to do with each other, and that we then are not faced too much by surprises.

What is this question of relationships between people? Because it's obvious ~~they~~ you are there. You don't have them when you live in your ivory tower or when you sit in silence and meditate, although there is a certain aspect of that also. The thoughts that you have and the feelings you have are like personages which have al--already affected you in the past and have been lodged in your brain or sometimes in your heart. And at times of that kind of meditation in ~~backgrounds~~ ^{WAKES} surveying backgrounds, looking at the past and seeing certain things taking shape and gradually crystallizing out in something a little bit more solid and taking part of you and not wishing to be dislodged anymore because they had a very good reason ^{to be} ~~for being~~ accepted in the first place. Now then all of a sudden you are faced with that kind of a conglomeration within yourself and then there is talk, the same way as there is talk between people. The realization of relationships between people is very important - obviously it is because we are dependent - dependent on impressions from others, ^{impor-} dependent on reaction

towards others, on which again is dependent the activity of oneself mostly in an unconscious state, and the growth of that kind of relationship taking hold of you and then becoming part and then not wanting to be dislodged because there ~~is~~ ^{is} good reason, but at a certain moment, you are caught and you cannot get rid of it because it would cause too much trouble or it would be too painful. Then all of a sudden, an accident, and the beautiful equilibrium of a body is disturbed; and it takes time to heal such wounds.

How can one learn to live in the moment of a day? How can one be, as it were, in constant prayer, wishing to be taught ^{by} that what is within and that enters then into one's self and becomes apparent in behavior and it then extends further in establishing a relationship with other people? Over that, we have a certain amount of control because you may be the master of your thoughts at certain times. Your feelings are a little slippery. They are not so easily taught to stay put and you cannot really touch them like a thought form, you ~~can~~ could almost touch, sometimes even though they are in your brain, because sometimes the brain is active and you become quite aware of such activity. With your heart, ^{I would} ~~almost~~ say, there is no talking. There is only a certain state of aliveness which you must have knowledge, and they belong, such vibrations, belong to relationships in a very great manner and again and again, contrast there is between a mind knowing, so-called knowing or at least having an opinion, and a feeling not meant - not only in one's solar-plexus but also in one's heart, having something to say and you cannot give it an answer because you don't know that kind of a language.

Life is very difficult some times. I think we get a great deal of difficulties during this period. It is not that I would wish that it ~~would~~ ^{should} stop. I only would wish that if we meet it ^{and} have to meet such events, coming in on one, that we will be strong enough to know how to place them and where to put them so that there is not too much damage because many things do damage one and they destroy sometimes a great deal of what has been accumulated; also with a great deal of trouble and difficulty, ^{and} sometimes all of a sudden, there it is ^{is} destroyed and extremely difficult to build it up again.

I use this simply as an indication that Work has such a definite place in one's life because all of ^{us} are subject to these kinds of influences and we ^{live} through them unconsciously and many times, superficially,

of your brain , an essential quality of the brain which is not your forehead but which is a little bit further back towards the (? POMBER) section where it really counts what your thoughts are and where a division is made between that what is really right in accordance to a certain scale and those, the kind of thoughts which you can easily dismiss because there are about thirteen in a dozen ; but it is interesting to see why the necessity of Work in daily life and that is why I mention it ; because we are trying again and again in these meetings to talk about applications of Work and based of course on experiences of your life . And that includes the shocks you receive and immediate way you can see what you can rescue is to towards something that has value ^{run} in yourself .

XP Like when there is a fire, you run for ~~an~~^{ex}stinguisher if it is around . We must live that way , not superficially all the time ; and if we do , that there is a fairly easy road towards one's inner life , not as I say with your inner life on your sleeve because it is not everybody's business . It is your own and you have to settle it ; and at some times, relationships can be useful because there can be understanding and there can be mutual agreement , if you only take the time to talk sufficiently deep , if you want to take the time off , out of your activity of your daily existence which sometimes is too demanding ; but if you wish to sit down and exchange thoughts and feelings and express them and then come to the core of that what is really - that what counts for that what one wishes to understand in any kind of a relationship of what the other person is thinking and feeling; and and what for and to what extent that kind of thought or feeling is really received by oneself halfway of the relationship or sixty or seventy percent , or leaning over backwards in sacrifice at times so that it becomes at least hundred and sometimes even more than hundred percent, when the leaning is backwards as I say, over backwards it is a little bit more even than is necessary and in accordance with one's conscience , to make such attempts in order to solidify the relationship between people .

That is why I talk. Here is a group . Here we have relationships and based on the wish to try to find out what it is really ^{that} we wish in a relationship as well as for oneself and between people, to reach the understanding which is necessary in truly giving ^{that} what is required

or that what is expected and that what has to be done in accordance with fundamental rules partly due to an equation, partly due to a step, comparing that what goes up and down is related to each other and sometimes ^{the higher} a higher step demands that the lower step is there to step on for reaching the higher step and the lower step is willing to be used for the purpose of something else to exist above it.

How wonderful it is if one ~~can~~ see relationships between people and not interfered with by the fact that one may be male and the other female; because immediately when that kind of a distinction is ~~newly~~ introduced, you become quite confused and you don't really know anymore what to think and what to feel. That is our fate. That happens to be the condition of this earth. That is really the problem of this earth. That is the problem of mankind - ~~this body~~, because the body is one's earth.

And maybe you have questions about your Work, what you have tried maybe since Monday, maybe questions you had in your mind then and time was limited and you chewed it over again, reminded maybe by what I suggested, that all people should in time really wish to talk, not everybody at the same time, or in one evening, and not all the time the same, and not dependent on the state of growth in which one is because the questions always must be there, since breathing is always on this earth and since your life is always on this earth, in bondage and therefore, trying to free oneself from that, will always require a position which has to be taken, a conclusion which has to be reached, an opinion in your mind, a wish in your heart, and a conquering of that what is an obstacle.

So, maybe you can talk about such things if you wish. Yah, one arm went up there. Yah?

Bill Merit: Mr. Nyland? This is Bill Merit. I've had a question for quite some time that I really can't formulate too well but it concerns an experience I had several times in several different kinds of conditions. One ^{was} after seeing the Dervishes, I went to the job the next day and I found myself in a place or state that is a place in me that I would work from or that is closer to Work. I found myself in a ^{terrible} state and there I was at the job and there was like this ^{incredibly} dichotomy between me as I saw myself as a carpenter and it was as though I had to - I had to seemingly let go of - of that part of me in order to continue with my day. I was unable to integrate the two things and I've seen this in ^{something} that has always confused me and I've

hand feeling the necessity to- to be able to function and on the other hand not wanting to get so completely caught up in that that Work loses a ~~would suffice in your life?~~ place in my life-

MR. NYLAND: ~~Well~~, I think it's right, Bill. It's right in the first place to be ~~interested~~ affected by seeing Whirling Dervishes, because something is expressed there of quite a different nature, if it is done in accordance with certain rules, if the attitude of the person who is whirling or dancing has for himself a solidity within. If one wishes to apply that in being a carpenter, I don't want to be facetious, but it would be very lovely if you could form a group of whirling carpenters; ^{but} actually, in being a carpenter, you would represent within yourself the same state as a Whirling Dervish has to have that he happens to turn around because ^{but} after all that is the essential quality of the ~~Whirling~~ Dervishes even if they have ordinary dances or dances of the middle east. They have something ~~within~~ within themselves and that what they have they realize that in turning around they might lose it or they might use that turning ~~time~~ for the acquisition of material. And which you have noticed how the hands are and how the arms ^{are} outstretched and how the right hand is turned upwards and the left hand is turned down and that ^{but} in whirling ^{and} the circling around certain centers of themselves, ^{they} will be able to attract currents from above, at least from a different kind of a world than Mother Nature can give, coming in in the right hand, going through their body, doing what they have to do because in the reception of such material, it has to be digested and that what is not of further use any more to be extricated through the left hand.

It is that way with a carpenter. He can not whirl easily because his job will not allow that; but it is possible for him to have within himself a certain stability and to direct ~~up~~ then his hammering, using a hammer and a nail with the other hand in such a way as if that what comes from real inside of him is conducted through his arm to the nail; more even when he saws and there is something within himself not just moving the arm or muscles ^{of the} in ~~your~~ hand, but in the directing of the arm as coming from a central point of himself; and perhaps you have never heard of that kind of way even of walking.

If one walks as if the distributing center of the wish to walk comes from your- from the hips , from that central part of oneself which is really the essential quality, partly, you might say, the place where Kunderbuffer is, or Kunderlini , which is a certain condition where ^{feet} can be received of a different nature and then from the ~~feet~~ on,

Whirling Dervish, is to imagine the different charcas of the body through which also certain material flows in and through which also that what is no longer needed, is eliminated.

I say this because in Working, physically, every once in a while, that kind of a thought can come and then becoming aware of oneself as one stands ready to drive a nail in or to use a plane or to have a sander or even lifting a ~~piece~~ two by six and then for one moment, you come to yourself before this kind of whirling, as it were, starts within you and then you wish to be fed by something from higher up to be digested by ~~something else~~ ^{yourself} and the results will be for yourself a possibility of further growth.

Who was here, had a question?

Voice: (Ilene?) I've been trying to formulate this-- I've been trying to formulate this question for a few weeks now and I'm not sure - it's still too...

MR. NYLAND: Can you formulate it now?

Elaine: I hope so. It came ~~from~~ as a result of what I was trying to do from my last question, the answer ^{that} you gave me ^{from} to my last question, and the thing that I came ^{from} in terms of what I can actually use to do something was ^{try and make} more work attempts ^{rather than} to try to hold on to one because I feel I was being affected emotionally by the wish and ^{want} more and was holding on to a kind of an emotional feeding ^{that} I get from a

a *WORKMAN*
sudden wish to ~~work~~ so I was trying very much to hold on to very strictly to ABC and not ~~try to~~ go in any other direction and the results I was getting from work attempts like that sort of gave birth to this question because I was getting very powerful emotional results anyway from that kind of Working and not particularly a fact or data about myself; but it seemed that ultimately after a lot of experiences like that, it resulted in an emotional experience from a work attempt, that something was accumulating in me, that was in some other way giving me facts about myself, ^{that weren't} in a way, intellectual facts. It's the only way I can see this and the question that came up then was is

there something - is there a type of person that ^{learns} emotionally rather than intellectually, about ~~himself~~, that is. That's as close as I can come to ^{TRYING TO} formulating this question because I'm not sure at this point whether even my attempt to even hold to a strictly ABC observation, if I'm doing this correctly or if there's some place ^{the} I'm going off or if just through me these are the kind of results.

MR. NYLAND: ~~Then~~, we know, Elaine, I wouldn't worry too much about the

For instance, I start and I make ten attempts one after the other and then maybe I'm exhausted, as far as that energy is concerned. If I ~~could~~^{then} at that moment could stand still and look at myself, and say, "Did I receive anything new about myself?"

That is the criteria for judgment if I Worked right or not . It's also possible that as a result of this kind of an attempt, I become emotionally involved in that kind of a wish and that notwithstanding the wish being affected by an intensity of the emotion I still receive some information about myself not in relationship to what or!, you might say, "proportion to what my wish was originally, and neither to the amount of emotional energy which is available, at the same time, it gives me a very definite possibility of presence to myself, particularly because of the heightened state of my emotions.

Now if that emotional state is turned in the direction of above, of that where ultimately all life, you might say, comes from and of which I am a part and to which I then, having received it, become responsible. That then I say the direction from where it came and having emotional energy, galore, that is, more than usual, and I wish to dedicate that what I have in a prayer for prayerful attitude towards above. You take a different posture at that time and you look up and you stretch out your hand, and in that way you exhaust your energy in that kind of a wish for unity ~~for~~ ^{with} that what is ~~fixed~~ ^{high}.

Try these different things . They will lead gradually to realization of that you are and that you are what you are even and that

MR. NYLAND: Yeh?

George: George Peters

MR. NYLAND: 'es, sir

George: ~~E~~, I have noticed that there was a period when--there was a period when I seemed to have more emotional states or what I would call emotional states where I would be in a definite - a definite feelings that were of a deeper quality and I was open to those states, and now after a period of time, I ^{have} come to a state which is more constant in me and at times I've seen that the level of my feeling is at a particular place, and it's at that place for a duration of time and it doesn't have the same quality of depth that it had previously when I had these singular emotional states. It's more ^{constant} ~~constant~~, like, it's not - it's not that deep, ^{in a certain way} but it's a ^{constant} ~~constant~~ emotional state and I was wondering if, you know, that's what happens or it might- how can I have a deep emotional ~~xx~~ state or what is this ^{xx} I'm seeing that this state is not that deep ^{at} ~~at~~ that certain level?

MR. NYLAND: ~~George~~, I think it is necessary to define what is an emotion or what is a feeling. What is the characteristic of one or the other, because so far, you ~~had~~ talked about deeper emotions. In our terminology, we make a very definite distinction between one form which is a feeling and another form which is an intensified feeling, but at the same time has a quality of an emotion. When I feel, I'm interested in my self and my life. When I have an emotional state, I'm interested in life of something else outside of me including the possibility of using God as ^{the} ultimate of life existing and life giving. Now if there is that kind of characteristic, in either what you call your feeling and sometimes it has to be introduced by means of your reason ^{of} ~~of~~ saying that your emotions are not as yet fully developed enough and ^{that} it is still an intense feeling, or that the feeling prefers to be what it is and not want to be bothered by including other forms of life. Then you see, you have a little ^{bit} more of a chance not so much to know where it comes from because it doesn't matter and not even where it happens to be at a certain time when that feeling or emotions exist that you have n't a means of distinction between the two and then you waken one more than the other. The value of an emotion, of course, is much more important, much higher in quality than the value of a feeling, because if I include only the feeling for myself, which may sometimes be quite intense, and also of a high quality, it is far less ^{than} the inclusion of something that is not mine in a wish to associate with it and perhaps even to wish to maintain that feeling.

selfish. It's absolutely necessary to understand the difference we attach to the word emotions, because emotion really comes from that what is emoting ^{that is}, that what starts to become ^{an} motion within one, and the only reality of that kind of vibration that I notice is ^{when} that it has to do with something that is extremely ^{high}, like in religion when I pray to God, and for that reason I must know the ~~divine~~ ^{knowing} if I am capable of that ~~had~~ ^{had} an emotional quality within this so-called solar plexus and the wish even to go to one's heart, that it must be administered in a different way and looked upon in a different- in a different sense.

Is that Bill?

Yes sir.

(side 2)

(turn cassette)

Your feeling I do not care very much for because I am so used to it. It belongs to me and I know I always have it. If I want to exercise it, if I want to -to give it really room, all I have to do is to ~~have~~ ^{put the} something around me that I like, but because it is for myself, self- satisfaction which comes naturally from that, is of a rather low level because a person is not born on this earth just to be by himself. He has a very definite responsibility in relation to other people and when I talked a little while ago about different kinds of relationships it starts of course with oneself, a man number A and a man number B, and a relationship AB.

How far can I extend this feeling that I have when it is only centered within myself and affect Mr. B? Of course I cannot because I keep it within myself and that becomes my world, but when I open my world to the possibility of someone else entering into it, I become an entirely different kind of a man, and the emotional quality that I really want to entertain is that that ^{has} become the motivating force for myself and not what I call selfishness. It is all right to have feelings. It is all right to have emotions but the emotional quality has to lead to something else which is a relationship towards above, and when that is there under the influence of that what is above, ^{AN} ^{with} can ~~have~~ a relationship, then there is a possibility that I become in relation to that, what I really am, which is very small compared to my God and that results ^{on} a wish to work on oneself.

So far you only have described ordinary life. You have not described work ^{and} that is why I would like you to change your attitude

you can be quite sure that that what is then ~~entered~~ in you will be affected by that what is outside of you of a higher quality ; and can now refer to Hassein looking at the sun early in the morning so that his own unconscious parts are affected by that what is outside of him which he recognizes.

All right, George?

George: Yes, Sir.

Fred: ~~Good~~ Mr. NYLAND?

MR. NYLAND: YES

Fred: It's Fred.

MR. NYLAND: Yes.

Fred: I find I have a certain kind of energy. Today, I tried to-- I tried to put it into what I was doing. It seemed like- like it wouldn't accept it . What I was doing wouldn't take it.

MR. NYLAND: Wait a minute- wait a minute. ^{Fred} Are you talking about transfer of energy?

Fred: Yes

MR. NYLAND: To the object on which you were working?

Fred: No, To ~~the~~ - to

MR. NYLAND: Then you say it wouldn't take it ,you say-

Fred: The- the activity I was involved in ...

MR. NYLAND: And that couldn't take it ?

Fred: Yeh.

MR. NYLAND: All right. But that was you -

Fred: Yeh

MR. NYLAND: So, you didn't have it . ^{Your} activity belongs to you . If you want to give something in the activity, you yourself must own it first , so when we start out with that as a premise, the difficulty is only to get it into your activity over which you also have command. So therefore I cannot say that that activity didn't want to take it because it's ~~not~~ ^{Not} separate from you. It is yourself.

Fred: It didn't go ~~into~~ that.

MR. NYLAND: You cannot say that, Fred. It didn't go in the activity but again if you and the activity are the same, ~~it depends~~ ^{depends} on what is the condition of this wish, in you first -

Fred: I came to an idea- ~~an idea~~ or a wish that I could ^{use} give that kind of energy to ...

MR. NYLAND: I think you're right. ^{It} You can, ~~if~~ ^{X it is right,} ~~if~~ ^{now} ^{if} ~~FRED written~~ you must know how to send it . ~~The~~ I have that kind of energy ^{well} or the wish for it, and I want to do that what I can do, ^{use} I use my three

doing, I do with my hands, my heart and my head. Sometimes I've talked about the three H's. For that what is really a requirement for a man who wants to become conscious ^{and} for himself first makes himself when he's unconscious into a symbol of consciousness and conscience. I mean by that, that a person unites himself into three parts which are now part of his personality, and where the activity will go on when the order is given from the head to the hand and then is introduced the wish to do it really right and to spend time and energy on that one center first, but then spreading it over to the dexterity of the hands, and the intelligence of the mind; and the three now are combined by ~~a different~~ symbol of unity. Not that I am fused like a unit becomes fused when actually it does exist but it is only a symbol to remind me of the real reason of why I am doing what I am doing, and then it goes onto my activity. It does not go into the product, but it goes in that what is active, making a product. You understand that?

Fred: No Is that the only way I could ~~be~~ feed it?

MR. NYLAND: I think it's the only way because there is no possibility of a transfer of that energy to an object.

Fred: I don't mean to transfer it.

MR. NYLAND: If it is ⁱⁿ your own domain, that is you yourself as you are with the activity ⁱⁿ which you become engaged, you have a chance to make it flow into the activity when it comes from the source of the three centers. It is still your own and you are still master of that. The product that is being made is not any longer ⁱⁿ your jurisdiction. Then only in making it, when it has been made, it's separate from you.

Fred: Is that the only way I could be "I"-

MR. NYLAND: NO, "I" is not there. You see, I said it's the three centers in an unconscious state wishing to combine and then will represent a symbolism consciousness, and conscience and will. It is not the same. It is only the impression ^{that} it has to be created on some part in myself that I aim at another kind of an aim even then to collect myself into ~~the~~ three centers. I wish with that symbol to become that what I could become by means of Work under the influence of "I" developing the three centers to three full-grown bodies and then ~~the~~ fusion would be, not automatic, but it would at least be possible.

Fred, I tell you something. Orage was out in Brewster several times and while we were sitting once in front of the fireplace, I said, "I'm so sorry I really didn't know anything about Work when we were

said, "OH, no . It would be exactly the same but you would have been different."

And of course, I've never forgotten that. I had no jurisdiction over that -what ~~had~~ what was made~~but~~ I did have it over the possibility of a development of myself .

I think for the time being, Fred, that has to be satisfying.

Fred: Thank you.

MR. NYLAND: ALL right.

Judy Jacobs: Mr. NYland?

MR. NYLAND: Yeh?

Judy: It's Judy Jacobs.

MR. NYLAND: Yeh.

Judy: ~~xxxxxxxxxxxxxxxxxx~~ I had a period a while back-- there was a time when I was really in touch with the deeper part of myself and I spoke to you and you spoke of the habits which were~~xx~~^{what} made you fall through the bottom of a level, and I found since then, I've proceeded to find out a lot about my habits and the tremendous force of my personality and habits that I didn't even know existed and ,in trying to go against them, it's created a tremendous kind of tension

M R. NYLAND: Well, Judy, it's not a question of going against^{habits}. It is difficult to acknowledge a habit because exactly the nature of a habit is that my mind is not active in them . The body or the feeling many times ha ve taken over ^{it} They ha ave become the habit and have excluded my reasoning power ; so the difficulty is that if I want to see them, I have to bring them back to something ^{so} my mind starts to function and recognizes them as a certain form of activity . ^{Now} if I see them in th^{at} way, I first have to learn to accept them . I don't want to go against them, for two reasons; one is that if I break such a habit, the totality of behavior of my personality may really have a difficulty to exist for a little while because it is so used to having habits . For instance, I drive a car and it has become a habit to drive a car; and many times my mind has nothing to do with it , but as soon as I want to introduce my mind in driving, then I go much slower and I have to be much more careful because my mind is not fast enough to help my body to drive the car . So I have a great deal of trouble with that, bringing that habit to the foreground ; but if I go against it, and a habit does represent a great deal of energy, since it is now noticeable and ~~had at the time~~ I tried it when it was not noticeable, part ~~of~~ of the energy had gone . With bringing it to my mind, more energy is now involved in it .

Don't do it that way. Simply look at a habit when it becomes, as it were visible and make a statement to yourself that the interest there is in you seeing that that habit actually existed and could be brought to the foreground ; and in making that statement ,look, how interesting- there she goes again in that same kind of a way as usual, and no more than expressing an interest, that will be much easier to accept that form of behavior . And that is the way it will go for a long time until that what used to be the habit, and was brought to the foreground, can then again go to the background, as it were, because it has served its purpose | and then it has supported other forms of behavior that were connected with it . ; And the fact that one has seen and accepted the habit then enable a person to see the source of the habit ^{or the result of} and you have extended your realm of observation a great deal .

You understand what I mean?

Judy: Yes ,thank you.

MR. NYLAND: Don't get tense. It's much more difficult to be impartial in tenseness ~~and~~ do something that is relaxed .

Should I encourage ^{you} to speak ?

Bob Jordon: Mr. Nyland?

MR. NYLAND: Yeh.

Bob: Bob Jordon. A long time ago I used to find out that my states were almost always controlled by events, but lately it's become (1) negative When IBM- when an event is taking place the way I want it to ,it makes me unhappy . I ...

MR. NYLAND: Now let's establish ~~words of~~, will we . You're interested in what to do with one's life in accordance with the rules of objectivity so if you find yourself with certain things ^{that} affected you, to which you reacted, you were the person who reacted to ^{to} whatever happened, whatever were the influences . You start with that to see what you then do with that what now affects you, and as a result ^{then}, of course, affects your behavior . If you now could have something that could become objective ; that is, could actually be aware of the form of behavior which ^{you} then experience . you would not even want to talk about the source or even the changing of the source . If it is a negative quality ,you still have a behavior form which corresponds to a negative feeling or even a negative thought . Again the emphasis is on your body and the behavior of your body ,and we talk then, as you ~~will~~ remember about an "I" ^{actually} becoming aware of that what I am . So try to correct your statements to include results of your attempts for Work and

Manoucher*(cough) I am sorry. There is a time in a Work attempt which to say I have an active wish with understanding how to ~~sueet~~ ^{which} that wish towards objective road, but with that understanding ~~which~~ ^{which AFTER} how can I use or hold on to that understanding for my ~~through~~ ^{to} my daily life. Yes, that is the question.

MR, NYLAND: Do you remember, Manoucher, when that wish has reached ~~its~~ ^{ON} particular goal, the purpose is the creation of an objective faculty, so it goes from the subjectivity to the realm of objectivity. It is only a road ^{ON} which that wish travels. Then it gets to objectivity, the road stops. Then it comes to a certain section which we call objective in which which really belongs to the kingdom of "I". And the wish cannot answer but it can bring one, as it were, to that particular place and then my wish is converted by means of the energy which is within this wish into the creation of "I" even if it is for the time being imaginary. Now, if there is enough of that wish to create an "I" several times, that is, if it happens that "I" being active and becoming active in the sense of awareness of myself, the "I" as it were, and the energy which is in it exhausts itself in the awareness and awareness again exhausts itself in ~~the~~ accumulation of data or facts about myself. Then that is a cycle, is finished. Now if I want to have a continuation for the accumulation of facts, I have to start the cycle again.

So, I start again with a wish and go through the same process of the conversion. You probably remember once I talked about the conversion machinery of oneself in which the wish again was instrumental in making something as a ~~product~~ ^{IS} of that kind of manufacturing plant. Maybe you remember that. It is that a plant should be kept constantly active and as soon as a product is made, there should be a new wish taking ^{the} place. It's like an endless belt. On the one end the products are dropping off, on the other end, running over a couple of pulleys the raw materials are again put on and the process of conversion is a belt running between two ^{the} pulleys; so that there is a constancy of different facts appearing at one end and a constant feeding at the other end.

It all depends on how much raw materials I have to be put into the factory. In that way I'm limited because the kind of raw material that I only can use in the manufacture of "I" have to be very definite and specific. For instance, they have to consist of the sincerity of myself. They have to be as pure as I can make them, and they have to have a certain amount of force so that they can communicate as a raw material to the wish which is the manufacturing process. Now after

raw material in existence for the manufacturing plant . That can be created by the constancy of realization of what a person is so that that what is energy in him, can really be brought to the foreground and then be used even in that way as a manufacturing possibility for raw materials only and then the chain as it were, is completed. The raw materials come originally in a personality from that what he is as a result of his education and the way that he has been set on the road for his own life .

That of course meant that at the time that he was born or whatever world influences of biological kind as a result from his father and mother together with whatever is given by astrological configuration at the moment when he was born, ~~and conceived~~ ^{or even} in the third place that what he has acquired through his life from the different things influencing him to which he reacts .

All of that becomes the source of raw materials but there is a kind of extraction process, ^{which is} necessary and I always compare it, if you do remember, man number one, two and three , three being parallel more or less with number four . We only become interested in work when we go over into the condition of man number four ; but men number three or two are just ordinary mind or ^{thinking} feelings which have no interests whatsoever in further development . Man number four is a very special kind of a man because his interest in the possibility of growing up and understanding or wishing to know if there actually is a potential within him and that kind of a person of course, then wishes to have what I call a little manufacturing plant for the formation of the product "I".

All right, Manoucher?

Manoucher: Thank you

Andrew Levi : Mr. Nyland, this is Andrew Levi.

MR. NYLAND: Yes, Andrew.

Andrew: I feel a great deal of energy at this time and I really don't ^{know} know where to start because there are a lot of things I want to ask ^{or ask} about.

MR. NYLAND: Did you write them down?

Andrew: No.

MR. NYLAND: Because then it's easy, you know. ^{When} You start writing them down, there's always a number one .

Andrew: Well, number one is

MR. NYLAND: Well it's good . Now you already knew

Andrew: Putting it in context I feel that there is a certain cycle- that is a cycle of my life and I am in the beginning of the particular

Andrew: No

MR. NYLAND: Yah, you told me . You told me it was something new and you had extra energy and I do not know if you used the word cycle' but there was some indication of something beginning. Now it may be still in the beginning but three weeks are already quite some time . How far have you progressed since you asked the first question which was about, as I say, three weeks ago?

Andrew: All right, this is the next thing. Ah, first of all, I would like to ask , I have a tremendous problem, when there are times when there is energy whether it's in Work or whether it's in my ordinary life I don't- I misuse it .It's there- It's misused- It's drained away or I just feel I could conserve it that

MR. NYLAND: You were there yesterday at lunch?

Andrew: No, I was not .

MR. NYLAND: I mentioned among the all ,several little things turning off the electricity -turning off lights,. Would that be a very nice little task, Andrew? Since you are now interested in conserving ? To turn off each switch when the light is not necessary and wherever you are even in the house of friends,or reducing a nightlet- nightlight to the smallest amperage in general to have an idea that that what is taking place is really unnecessary and you become a conserver- a conservationist.

If you do that and you're interested in energy which you now have to channel it so that it becomes efficiently used ,start with the small things which are around you, perhaps even that excess energy being used not because of you but because of other people start to correct it . Andrew, if you want a factory ,I've said this before, and there are a lot of steam pipes, and they have to send steam either in the form of that heat or pressure for certain operation of machinery or maybe for heating purposes and through the factory, the plant itself such pipes run and at the joints and once in a while they start to leak . Have you ever seen a plant which is not well kept,when there was steam leaking out all over theplace ?

Andrew: Yes.

MR. NYLAND: All right. You have a good picture . You are a mechanic then and it is your job to stop the leaks . This is what you do with yourself . First conserve what you have . In diong that, you become acquainted with the quality and quantity of your energy and then you have a chance to direct it to certain purposes because it must be specific . You're not going to conserve it unless you know what iy is for and

for instance, your walking, which is still pressing forward where is your energy which ~~becomes~~ ^{is} kinetic when you walk becomes energy of place as we call it .

Andrew: I've been doing that. You told me to do that .

MR. NYLAND: All right. Did I? That's amazing.

Andrew: I have something to tell about that.

MR. NYLAND: Tell us.

Andrew: You told me to do it when walking but I also tried it at other times ,when I was doing other physical activities and for the most part, there was not ^{much result} ~~as~~ ^{I think because} it was very half- hearted, the attempt

MR. NYLAND: Yes then it is of course no good, ^{is it} ~~Andrew~~?

Andrew: Well there were quite a few times when there was definitely a change of state and there was one occasion in particular, I was driving home one night and I was in a hurry and I was very close to the house and I thought of this task and I said to myself , "Why can't I do it when I'm driving ,why do I have to do just when I'm walking? " So even though I was in a hurry ,I stopped the car -

MR .NYLAND: You have safety belts on ?

Andrew: NO, I didn't stop that fast

MR. NYLAND Because then you would find out how much energy there was.

Andrew: IN the car? (Laughter)

MR.NYLAND: Yeh,sure - against the safety belt . Well go on now. You're going slowly in the car now.

Andrew: I stopped the car and I waited a moment during which I tried to make an effort and something did take place ^{and then} ~~as~~ you told me to do in that task ,I continued driving slowly instead of walking slowly I continued driving slowly and there was something that lasted for a short time .

MR. NYLAND: So it was useful?

Andrew: Yes -yes, I definitely think so .

MR. NYLAND: My question was was there anything else besides just stopping and slowly going on ? Was there anything in relation to awareness of yourself

Andrew: Yes yes

MR. NYLAND: GOOD ,all right

Andrew: I feel there was a presence . I feel there was something there.

Mr Nyland: Was it impartial, Andrew?

Andrew: I think so, Mr. Nyland.

MR. NYLAND: Good,then do it again and do it several times during the day . Stop and go-stop and go

Andrew: And see how much energy there is on is that something generate?

Andrew, it sounds as if I'm joking with it

Andrew: NO, no

MR. NYLAND: (Much laughter) I'm glad you agree .

Andrew: I've learned to take you very seriously .

MR. NYLAND: That's good. I hope it won't get you into any trouble. But if any event, (laughter) It's exactly those idiotic things that can teach you a much better lesson than things that are almost reasonable . I would be inventive in all kind of things for myself . I say idiotic because they are uncommon and idiotic also in the eyes of other people but for myself extremely useful because I see then how I react and how I dislike and how I want to change and what kind of impression I have of myself that I really don't agree with and things of that kind .Keep them very simple if you can and also if possible ,keep them to yourself .

Andrew: My experiences?

MR. NYLAND: Yes. It's something that you have to put in a private pool. Every once in a while, you can stir it up and I hope sometimes that what is in the pool will satrt . Many times my past behavior is not really what it is supposed to be . All right, Andrew?

Andrew: Yes, thank you.

Voice: Mr. Nyland?

MR. NYLAND : Yes

RON: Ron Hanes. Something happened today . I was walking down the steps and before I walked down, I wanted a Work attempt . I got down the steps and found that I hadn't Worked . I realized that . So I went back up the steps

MR. NYLAND: Did you make a Work attempt then? When you walked up?

Ron: Half way up if I could . I figured when I got to the top

MR. NYLAND: yeh you see when you want to do it again you usually go back to where you were ,quite unconscious andit is a perfectly beautiful time to start Working right away when you have the thought . You know what it reminds me of? A policeman chasing a thief in a department store and where the escalater keeps on going and the thief wants to go the shortest way gets on the escalator ,he is chased by a policeman . When the thief comes on the escalator,he stands still as the escalator goes down . The policeman when he comes to the top of the escalator and is chasing th e thief also stands still -(laughter) That is what it reminds me of .. All right, Ron, you are going down for the second time (laughter)

there began something in me that had occurred before and had occurred throughout the day and all I can say is that when it does occur, I use it as a reminder it reminds me to Work or is something that makes me want to Work that I don't understand it ~~or~~ ^{know how to} place it and that is somewhere within me that begins to rise something that is of burning or that is within the region of my heart. It disturbs me and, as I say, I don't understand it or what it is that is really - how to place it. The only thing that I could do when it's there, for me is that it's telling me that I should Work.

MR. NYLAND: What is the condition? Somewhere it gets warm?

Ron: It's like a burn- some kind of an ache but it feels physically that it would be in the region of the heart

MR. NYLAND: As a result of Work or as a result of the wish to Work or when?

Ron: It occurred today when I started down the steps ^{for} the second time and I attempt to Work, it occurred somewhere toward the bottom of the step and then when it did occur, I continued to make an attempt to Work as I walked across to the car.

MR. NYLAND: Did you have any thoughts about yourself doing a very good thing since you had to return and start it over again? Did you like that particular activity? Did you agree with it and to some extent even were proud of it so that it could create within you a good feeling? It's very difficult, Ron, to ^{real} changes, the conditions of the body trying to see them as a result of Work. It's quite easy to fall overboard and interpret everything that happens to Work on one's self and then it is a very poor excuse because it is fed by imagination and the desire for wanting that to appear is based on another kind of a wish and I would not say to be exceptional or heroic but at least you have a little pride that you have been a good boy. I would not pay too much attention to it to start with. I would not ^{really} start ^{even} to attempt to interpret it. because I am quite certain that there is very little relationship between that- that kind of a state as-as a result of Work on yourself. If it does occur, in the process of Work, and you notice it I'm quite certain that you have lost your effort, that there is no Work then and then that what you think takes the place of the actuality of Working. If it does happen start over again and this time want for the third time and see if it happens again ~~not~~ and again. All right?

Ron: I've thought of it I just-- if it's there, ^{would set as a} it interference? ^{part} and ^{not} ^{it} think that by the time you

MR. NYLAND: Yes, that's right. All right, Ron.

Ron: Good.

MR. NYLAND: What was the end? Now you see, now you can cough all you like. (Coughing) Will we meet next Wednesday? But you have to promise to give more questions. You're not as yet up to par. You're below par still. How will I say, How many questions to the course? Anyhow, you won't reach seventy, I'm sure about that.

Good-night.

END TAPE

Mollie Wolfe
trans: Mollie Wolfe
+ Rough